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Project I.D. No. 10(

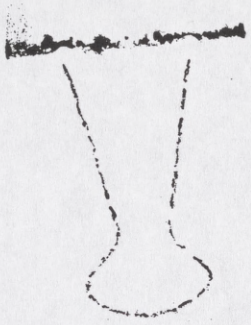
NAME: Nagasawa, Tsuguo DATE OF BIRTH: 12/27/1896 PLACE OF BIRTH: Yamanashi
Age: 78 Sex: M Marital Status: M Education: Middle School

PRE-WAR:
Date of arrival in U.S.: 1915 Age: 20 M.S. Y.Y. Port of entry: _____
** Occupation/s: 1. Student/School Boy 2. Store-clerk 3. Farmer 4. Wholesale Flor-
Place of residence: 1. Los Angeles, Ca. 2. Portland, Ore. (6 yr) 3. Western Klamoth
Religious affiliation: Christian Church County, Oregon (4 yrs) 4. Came back to
Community organizations/activities: Portland (13 years)

EVACUATION: ** ist Business 5. Grocery store owner
Name of assembly center: Portland Assembly Center
Name of relocation center: Tule Lake, Ca.
Dispensation of property: Sold Names of bank/s: _____
Jobs held in camp: 1. Block Manager 2. _____
Jobs held outside of camp: _____
Left camp to go to: Japan (In March 1946)

POST-WAR:
Date returned to West Coast: March 1954
Address/es: 1. Japan (8 years) 2. Sacramento, California
3. _____
Religious affiliation: Buddhist
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 1/6/75 Place: Sacramento, Ca.
Translator: M. Inagee



MR. TSUGUO NAGASAWA'S INTERVIEW

Q: REVEREND HEI TAKARABE

A: MR. TSUGUO NAGASAWA

Q: We'll keep record of your various hardships and experiences, and will translate these into English. We'll show them to the Sansei and other people.

A: That's your intention.

Q: Yes. Various things.....as much as you remember will do. Let's start from your childhood days, chronologically.

A: From the time I was born?

Q: Your memories in Japan, your experiences after coming here and so on. First, would you tell me your name?

A: My name is Tsuguo Nagasawa.

(pause)

A: It's long.

Q: It's long.

A: Do you read Japanese letters?

Q: Yes, I do.

A: My name is.....

Q: Nagasawa.....

A: Tsuguo. (?) Tsuguo.

Q: What part of Japan were you born in?

A: I was born in Yamanashi-ken.

Q: Yamanashi-ken.

A: Yes.

Q: Are there many people here from Yamanashi-ken?

A: No, not too many.

Q: Not too many.

A: Mr. Tambara, Mr. Itano of your church, as you know.

Q: Yes.

A: They are all from Okayama-ken. Now that It's the Nisei's era, people don't talk about their birth places too often. My birth place is Yamanashi-ken.

Q: When were you born?

A: I was born in the 29th year of the Meiji period. It was on the 27th of December, after Christmas.

Q: I see. How old are you this year?

A: I'm 78 years old.

Q: You're 78 years old this year. You look healthy.

A: (?)

Q: You're still working, aren't you?

A: Sometimes. Today is Monday. Mondays.....usually I have a day off every week.

Q: Do you work the rest of the week?

A: I'm off on Sundays. Saturdays, Sundays and Mondays.....I don't work full-time; only part-time. (?)

Q: That's more than enough.

A: Lack of exercise.....One of the reasons is I'd rather move my body.

Q: Right.

A: Staying home, I tend to be inactive.

Q: What was your family occupation in Japan?

A: My family was.....

Q: Farmers?

A: In the old days, as you know, in Japan.....there weren't any

here.....before electric and gas lights had been invented, rape oil was used for lighting at night. Our family produced rape oil.

Q: Oh.

A: My father was still young. Our family was an old one. I was born in a family whose business was producing rape oil. When I was 2 or 3 years old.....The family business wasn't very interesting. When my father was 21 or 22 years old, he quit his business. He went to a coal mining camp in Amakusa, Kumamoto-ken. Few people could keep books at that time. My father worked as a bookkeeper in Kumamoto. He stayed in Amakusa for a while. He happened to know about the United States and came to the United States.

Q: Your father?

A: Yes.

Q: Oh. How old were you then?

A: I was 5 or 6 years old then.

Q: Did your father come all by himself?

A: My father came all by himself. I was raised by my uncle and aunt. My grandmother was there, too. She raised me in place of my father. Without her, I might not have grown up well. I believe she was my true benefactor. She raised me.

Q: Was she your real grandmother?

A: Yes, she was. My father, who was her only son, came to the United States early in his life. She raised me in place of my father. I wasn't alone, though. I had my elder brother.

My elder brother was Koichi Nagasawa. He graduated from Waseda University and Chicago University in the United States. He was a scholar. He was employed by the Mitsubishi Company, a large company. He was killed by a bomb during the war. He was in Japan. Unfortunately,....only one person out of ten thousand.....He was killed by a bomb dropped by the United States. He believed Japan wouldn't win the war against the United States. He, who didn't like the war, was killed by a United States bomb. Koichi Nagasawa. He wrote quite a few books.

Q: Did he write about the United States or Japan?

A: Both about the United States and Japan. He was close to Isoroku Yamamoto. He had a connection. The Mitsubishd Company sold goods to the Navy. The other party bought the goods. He had something in common with Isoroku-san. Isoroku-san didn't like the war, either. He didn't want to fight against the United States, from the bottom of his heart. However, he couldn't help it, for it was his duty. I feel sorry for him. My elder brother was in the same position. They did their duty hopelessly. Both of them had the same opinion. Both had to do their duty. One party, the Mitsubishi Company, sold goods to the Navy. The other party, the Navy, bought the goods. They had such a relationship.

Q: Where was your father in the United States?

A: At first, he was in San Francisco. I landed at the time of the great earthquake. When I came, my father was in Los

Angeles. Reverend Kawashima and Reverend Komura of the Methodist church.....The Methodist ministers knew the Issei very well in the old days. Reverend Uyemura in Portland.

Q: Reverend Hayashi?

A: I know Reverend Hayashi. He was a minister here in Sacramento.

Q: That's right.

A: Reverend Hayashi is a nice person. Do you know Reverend Taro Goto of (Walnut Grove)?

Q: Yes, I do. He died.

A: He died. (?) He also came to Portland. In Portland, Reverend Taro Goto didn't like the church there. Reverend Goto wanted to change the church. Though my father took charge of finance and stood up for him, the church affairs didn't turn out well. At that time, Reverend Nakajo of your church.....have you heard of him?

Q: No, I haven't.

A: Reverend Nakajo was the minister of that church. He quit, because he didn't like it there. He established the Presbyterian church in Portland, independently. Reverend Nakajo was big, much bigger than Reverend Goto.....Go ahead.

Q: Yes, I will. Your father was active at the Methodist church, wasn't he?

A: An annual meeting of the Methodist churches was held. My father followed the minister as far as Los Angeles in the south and as far as Seattle and Portland in the north. Only

along the coast then.....He traveled along the coast. Almost everybody knew Taizo Nagasawa, my father.

Q: What was his occupation?

A: My father's occupation was with the railroad company in Portland. In those days, he took a vacation to do some church work. A few times a week.....The church work was pretty hard. The Portland church in those days was.....My father was with the church in Los Angeles for a long time. Then, he went to the church in Portland. My father went there first. My father's relative, his niece, called him to Portland.

Q: Then, your father almost always worked for the railroad company.

A: That was his occupation. He was a gardener in Los Angeles. In the old days, in 1915 and 1916, gardeners were different from gardeners today. They didn't have any automobiles. Their resources were limited. They didn't have any power-motors.

Q: Let's go back a little. You were raised by your grandmother.

A: Yes, My grandmother raised me.

Q: Both you and your elder brother?

A: My elder brother was left to another relative. I was left to my father's family.

Q: Was your mother in the United States?

A: No. My mother wasn't around. My father and mother consented later, and my mother re-married. Though I was small, I knew

not every relative was nice. The result was such. My elder brother and I had hardships since our childhood days.

Q: What kind of person was your grandmother?

A: My grandmother.....

Q: The one who raised you.....

A: She was born in Shinshu. Her family was an ardent religious family, the Nichiren sect. Her family was a family of property. They had used to brew sake. They didn't brew sake any longer then. They educated their children. Two children became medical doctors, one became an Army major, one became a college-educated architect, one became a local banker and another became a local practitioner. She was born in a family of property. Her husband wasn't good at economizing. They didn't starve, but they were compelled to reduce their farms.

Q: Your grandmother?

A: Yes.

Q: Those successful men were your uncles?

A: Those successful men were my uncles and uncles-in-law. Some uncles weren't blood-related. The medical doctor was my cousin.

Q: Was she strict or gentle?

A: She was both strict and gentle. She did her best for me. Without my father and mother, I was raised at my aunt's place. My uncle, who was an adopted groom, was strict. For as long as I can remember.....My aunt was my father's elder sister, and she was blood-related. She was different from

my uncle. My elder brother acquired an education smoothly. I wanted to pursue an education as much as my elder brother did. Though my cousins were all for my education; my uncle, who was the financer, was very strict with me. I couldn't pursue an education. I started at the middle school, but I had my father call me here before my graduation.

Q: How old were you when you came here?

A: I was already 20 years old. In 1915. The Panama Fair was being held in San Francisco then. I came here the same year. Having taken a look at the fair, I went to Los Angeles.

Q: Until you reached the age 20, your aunt or your grandmother.....

A: My grandmother.

Q: Was your grandmother your father's mother?

A: Yes, she was.

Q: During the time you were growing up at her place, did you experience anything sad or happy?

A: Well.....Though I received a school education, I wasn't raised by my parents. The family was a farming family, which needed a lot of helping hands. I helped them after school. I couldn't study as much as other children. As a result, my grades naturally went down. After work, being small, I felt too sleepy to study. I had a hard time. Compared to my elder brother, they said I wasn't too smart. I wasn't dull, I just didn't have time to study. I could have beat anybody if I had studied after school. In my childhood days, if I had studied enough, I could have beat anybody. I was healthy.

School grades aren't the main thing, but good health is. I didn't have any disease. I believe that.

Q: What were your pleasures?

A: Pleasures in my childhood days.....Well.....In Japan we had festivals. Being in the countryside, we went to the river to swim. I wasn't free financially. I wasn't given enough money. I was so healthy that I enjoyed school excursions and athletic meetings.

Q: Your condition was different from others with parents.

A: Being raised by parents is different from being raised by an uncle and an aunt. They don't do enough. Some uncles and aunts may be able to provide enough. It was some experience, which I can't express in words. That's for sure. How happy those children are, who are raised by their parents! Whether they're financially better off or not is another thing. I don't say I didn't have any love, but I didn't have enough parental love. There's a difference between true parents and others.

Q: What motivated you to come to the United States? Why did you make up your mind to do so?

A: My elementary school teacher and others told me I was so healthy that I would be drafted sooner or later. They suggested that I should go to the United States. My uncle and aunt wrote to my father and nagotiated. Being called over was a legal matter at that time. I was called over by my parent.

Q: Was it when you were 20 years old?

A: Yes, it was. I wanted to be called over sooner.

Q: Before the age of 20, did you work on the farm?

A: I attended school.

Q: Middle school?

A: Yes. The school system in those days was set up that we attended elementary school till the age of 17. Upon graduation from higher elementary school, we were 16 or 17 years old. We started schooling late, at the age of 8. For eight years. We reached 16 or 17. That was the old system. They start a little early today.

Q: A regular elementary school?

A: After graduating from higher elementary school, I worked for a while. Helping the family, I attended a school for (kanbun). Later, I attended a higher training school at Ichigaya in Tokyo. That was what you call a boy's school. I came to the United States before graduating from there.

Q: What did you think the United States would be like?

A: I thought the United States would be a huge, free country. However, I knew I'd have to work. It would be difficult to rely on my father. I worked as a schoolboy for one family. I attended school. I did domestic work in the morning and in the evening. Since I had no school on Saturdays, I worked all day. An eight-hour-work day paid $1.50 then. Anyway, salaries were low at that time. Though the United States is a large nation, you can't make it without working hard. It was too much for me to rely on my father financially. I was fairly

mature. I was different from young people today. Being a schoolboy, I worked all day on Saturdays. Everybody went to church on Sundays.

Q: You hadn't seen your father for fifteen years?

A: That's right. I hadn't seen him for fifteen years.

Q: How did you feel when you saw him for the first time?

A: Having been apart from him since my childhood, I appreciated having my own father. However, I was too old to rely on my father. completely. I made up my mind to work as much as possible in order to go through school. I became a working student.

Q: Did you feel a little reserved with your father?

A: Yes, I did. Being fairly old, I felt so even with my own father. When I was short of money, I asked my father for money. I felt bad about it. I thought I should work and study as hard as possible. There were some fatherless working students. I appreciated the fact that I had a father whom I could ask for petty cash.

Q: Was your father single then?

A: He never got married again. He came here when he was 24 years old. He never married again.

Q: How long did you work as a schoolboy?

A: Well.....

Q: In Los Angeles?

A: Yes, in Los Angeles. In 1915, 16 17.....for three years. My father's niece was in Portland. There was a famous man from Yamanashi-ken named Masajiro Furuya, who owned two banks.

Have you heard of him?

Q: Yes, I have. He was in Seattle, wasn't he?

A: In Seattle. My father's niece urged us to work for his store. My father and I went from Los Angeles to Seattle. We worked at Masajiro Furuya's store. He was a Christian. He became a Christian leader in the end. If I had known Mr. Furuya's destiny, I would have been better off in Los Angeles. Due to his banks, his store and everything went bankrupt. I don't say he didn't have enough property power. It was a bad time. It was the time of the anti-Japanese movement in the government. The bank superintendent and other related people in Washington State caused the bankruptcy.

Q: What do you remember about the three years you stayed with a white family in Los Angeles?

A: The white family.....due to the racial difference, they are strict. I had to work hard to satisfy them. I got up early in the morning to fix breakfast. They didn't depend on me for breakfast, for I had to go to school. After school in the evening, I had to prepare the table and had to cook right away. I had to work hard to satisfy the white people. For example, they didn't like anything untidy. I had to put on a pair of white overalls and an apron when I set the table and everything. After dinner, I cleaned up well, including the floor. Being a schoolboy for a family of 6 or 7, I finished my work at 7:30, or 8:00 at best. Then, I jumped back to my room and studied the uncomprehended points. The

job was quite demanding. Being a schoolboy isn't easy. The job was called "room and board," which meant work in exchange for a place to sleep and food to eat.

Q: Did you make any mistakes?

A: In the beginning, I didn't know anything about cooking. That was understandable, because I had just come from Japan. I burned potatoes. The wife was a short-tempered, music teacher. She took the pan off the stove and threw it at me. The reason she got mad was I burned the potatoes. There wasn't enough water. I burned the potatoes. She had planned to fix mashed potatoes. She was mad about the burned potatoes. I wasn't hurt. Such things occurred. White people.....it's understandable, because they gave room and board to a man of a different race. People, who didn't have any relationship or responsibility toward me, sent me to school. It's understandable, when I think about it in retrospect. I was to work for as much as I was given.

Q: Did you stay with the same family for three years?

A: No. For one and a half years with the same family.....For one and a half years with a different family.....The first family refused me after four months or so. They told me to go back home. My English wasn't enough. I studied hard. I got paid five dollars a week. No, it wasn't per week, but per month.

Q: Did you feel it was too hard?

A: I felt it hard to go to school while working as a schoolboy.

Time was restricted. I had to study during the limited hours at night. Even though I was sleepy, I had to get up in the morning to help the family get ready in time. Then I got ready and went to school. It was quite hard. Time was restricted.

Q: Why did you go to Portland?

A: Portland.....

Q: What type of job did you have in Portland?

A: I worked for Mr. Furuya. Jobs for adults are easier. A schoolboy job has more hardships. The job furnished me a dormitory. A cook fixed meals. I just worked during the working hours. Mr. Furuya sent anybody to a delivery line at the start. He told me that I had to carry 100-kin (or 60 kg) of rice up to the 3rd floor of a hotel. Not only a few orders .....but he had a lot of customers then. I delivered around the building. There were so many orders. Coming back, I had to deliver again. I went out three or four times, delivering all day long. I had to learn the whereabouts of things in the town in the beginning. It was quite a tough job. Gradually, I started working at the office which took orders. I was put in the position to train other store-clerks.

Q: Was it an office in Portland?

A: It was in Portland.

Q: Was Mr. Furuya in Seattle?

A: That's right. He was at the main office in Seattle. He had branches in Tacoma and Vancouver. He had those four branches.

He had offices for stocking at Yokohama and Kobe, in Japan. He owned two banks in Seattle, One was on 2nd Avenue, the other was in Japanese Town.

Q: How long did you stay in Portland?

A: I was in Portland for about six years. After some thinking, my father and I began farming. Purchasing some property, we began farming in Oregon. The farming there was different from here. We produced grains such as oats and wheat. We had cows. Since we had a lot of trees, we cut them down and sold then, too. The landowner was a man named Brown, who was a church minister. I didn't know which church he was with. His policy was terrible. In 1941, when Japan attacked Pearl Harbor on the 10th of December, I was converted from Christianity to Buddhism. He was the cause for that. The landowner, Arthur Brown, was a minister of some church. We bought nearly 100 acres of land. His way of handling the deal at the end was awful. I lost by purchasing the property. We farmed only for four years.

Q: Did you work for Mr. Furuya for six years? Did you buy the property right after that?

A: Farming.....

Q: What part of Oregon?

A: It was called (?) in Western (Klamoth) county. Cows and grains.....

Q: How many acres of land did you purchase?

A: One hundred acres. That included quite a large uncultivated

area. The cultivated area was 45 acres, less than 50 acres.

Q: Did you live there for a long time after you left the Furuya's?

A: Yes, I did. As I've told you, the previous landowner..... The accounting figure wasn't good. We didn't have enough to pay the tax. We quit. Arthur Brown put a full close on the mortgage. Since we hadn't paid it off yet, he took that step.

Q: Was it seized?

A: Yes. The property was seized. He seized it. Though he was a church minister, his way of doing that was bad to me. I went out to Portland, because I got a better idea. Not having enough capital, I loaned money from Mr. Furuya. I thought of a way to start wholesale florist business. Transporting the flowers of California to the three states of Oregon, Washington, and Idaho. Everybody said my idea was excellent. In the meantime, people in Oregon started boycotting me. I was at my wit's end. A white man named Young cooperated with me in the same business and he became rich. He continued the same business.

Q: After you left Mr. Furuya's business in Portland, you purchased the property. How long were you there?

A: For four years upon our purchase of the property.

Q: How much did you invest your money?

A: Seven thousand dollars worth at that time.....It was in 1921. The value is 5 times that now.

Q: Did you have everything confiscated?

A: I had everything confiscated by Arthur Brown. I don't think

he is still alive. Everything was confiscated.

Q: Was he a minister?

A: He was a minister. I'm sorry, but I don't know which church he was with. Neither did my father.

Q: Did you do that with your father?

A: Yes, the two of us did it.

Q: It was tough.

A: It was awful. After we had it confiscated, I went to Portland. I went up to Portland and started a wholesale florist business. That business was boycotted by my customers at the end. The florists told me that they didn't have money to send to California for the purchase of California flowers. I was a wholesaler who delivered flowers to the florists. Since the florists started saying so, I was at my wit's end. I had shipped flowers not only to Portland, but to Washington and Idaho. Portland was the main market. I got the flowers in Berkeley, (San Andreas), Hayward---those areas of California.

Q: How long did you run the florist business?

A: For about one and a half years.

Q: What did you think.....your successor did the same thing as you had done. Did you feel that your idea had been stolen or something?

A: That's true. My motivation had come from the fact that I came here and met Mr. Shibata and Mr. Shinohara of the Florist's Association. They had overproduced the flowers and they wanted somebody to sell the flowers out-of-state. I did that at the

request of Mr. Shibata and others. I had said I would. The property was costly. We bought a truck. I financed half of it and set forth. It ended thusly. They didn't lose anything. Over-production. I didn't order them, but they went ahead and sent the flowers to me. Some were through my orders. I ordered them by telegram. They sent the over-production to me.

Q: They sent you one after another.

A: That's right. They thought as long as they sent the flowers to Nagasawa, they would get money more or less. I paid cash for their over-production, and worked hard to make money for them. So, I didn't inflict any loss on them. Mr. Shibata in Hayward, whose son is taking it over now, didn't lose any money.

Q: Because you were Japanese, somebody told people not to buy from you but from him? Did anyone take away your business?

A: No. The reason I quit was that the most powerful florist in Portland boycotted me. The head of the Florist's Association started saying that he had no money to send out-of-state. He started saying such a thing and influenced others. Others stopped buying from me also.

Q: That person.....California.....Only because of the money involved or only because of your being Japanese?

A: Both because of the money and.....The Japanese people before the war.....Mr. Furuya went bankrupt because of that. Before the war.....

Q: Around what year was it?

A: In 1930, 1931 around that period. Being Japanese was a handicap. The position of the Japanese people was bad, because the Japanese Army and Navy existed. I can't say Japan was bad, but world opinion was such. The Japanese Army and Navy.....

Q: What were you doing during the depression in 1933?

A: I had quit the florist business by then. The more I fooled around, the more I would lose. The store was run by a white man. I relied on Mr. Furuya. He still owned banks. I relied on Mr. Furuya and got a loan of 15,000 dollars at that time. There was a big grocery store for sale. I bought and ran the grocery store owned by a Jew. I had failed in the florist business. Since I still had the truck left, I used it for transporting goods. I became a grocery man. The store, located on the corner, was fairly prosperous. Though business wasn't that great, I ran the store for 13 years.

Q: Until the war?

A: Until I was hit by the war. Toward the end of the grocery business, I got married. Our children were born in those days.

Q: How did you find your bride?

A: I was so enthusiastic about my business that I didn't think about getting married. Because I was of marriagable age, some of my relatives suggested that I should get married. I felt I wasn't ready for marriage, having failed in my business

one after another. But my relatives urged me.....The girl was born in the United States.....We couldn't call a girl over from Japan at that time. The girl had been born in America. It was in the early days. Daughters of early immigrants.....Only Only the immigrants who came here very early had such big daughters. I got married.

Q: When did you get married?

A: In 1935. I was running the grocery store.

Q: How many children do you have?

A: I have three daughters. One of them is still unmarried, but the other two are married. Eileen, and one in San Jose. I have two sons, my first and last child. Five in all.

Q: What do you remember about your grocery business? Success.....

A: Quite a success.....However, the time wasn't good. As I've told you, because of the Japanese Navy, white people treated the Japanese people differently than they do now.

Q: In Portland?

A: In Portland. There was a grocery store owned by a Chinaman, four or five blocks away. He put up a sign: This is not a Japanese store. The Japanese people were discriminated against that much. No choice.....I had to make efforts in selling fresh products at reasonable costs, so that I could get customers. It was the time of a pending war. Discrimination against the Japanese people existed. There was nothing I could do about it. Even among white people, it depended on the person. Some white people refused to take even free

things from the Japanese people. The situation was such when the war broke out. It was a fact. The store was big. The white people knew that the Japanese people had to be evacuated to assembly centers by a certain date. A big business man came to ask if I wanted to sell my store. I felt miserable. I had to experience such a thing, only because I was Japanese. Wholesale stores bought back some items. The market price had been up then. However, they bought back the goods at the original price in the invoice. That was highly irregular. I was in a weak position. Selling goods individually wouldn't help my sales. Returning them to the wholesalers brought in a sum of money. I put up with returning the goods to the wholesalers at the original prices, although the market price had been up. Because I was Japanese.....The time was bad. The chief buyer didn't buy the goods on the display shelves unless I marked them 40 per cent or 50 per cent off the market price. I had to sell them and evacuate.

Q: Going back a little.....before the war, were your customers Japanese or white?

A: The customers were white. There were few Japanese customers.

Q: Because there weren't too many Japanese people around?

A: Not too many. Interestingly, there were Germans. As you know, Italy, Germany and Japan had an alliance. Germans came to my store. They sometimes comforted me.

Q: Before the war.....before the Pearl Harbor attack, did anyone throw a rock at you because you were Japanese?

A: No such thing occurred. However, the customers, who had been dealing with me over ten years, changed their attitude abruptly and shopped at another store. No such violence was done to me. They didn't shop at my store, though.

Q: Generally speaking, were the whites in Portland kind to the Japanese people?

A: They were kind. About one year before the Pearl Harbor attack, newspapers started writing bad things about the Japanese people. That pushed the Japanese people into a worse position.

Q: Talking about your wife.....Is she a Nisei from Portland?

A: She is from the Portland countryside.

Q: Is she? Did you have a go-between?

A: Yes, I did at the time of our marriage.

Q: Did you find her? Or did anyone introduce her?

A: We were introduced. Running my business, I didn't have a chance to meet a girl. Somebody introduced her.

Q: How old were you?

A: I was 35.

Q: How about your wife?

A: She was 22.

Q: Is a Nisei her age different from the Sansei? Does she have

A: the characteristics of Japanese women?

A: She is different from the women from Japan. She was born and raised in the United States with American manners. She's American.

Q: A Nisei is a Nisei.

A: She is Nisei. Her native tongue is English. Nisei wives can be changed a little, depending on their husbands.....

Q: Do you remember anything else about your store? Anything fun or troublesome?

A: Nothing in particular. The grocery business is relatively sober. Everything that happened during the year seemed to be a matter of routine. The goods are different in different seasons---winter, spring and summer. Throughout the year, the best period for the grocery business is from the spring to the summer. Examining my account book, sales were greatest in April and May. The spring was the best every year. After running the store for 13 years, I was hit by the war.

Q: What time did you get up in the morning?

A: I got up at 3:00 a.m.. It sounds silly, but I went to buy farm products such as fruits at an auction market. It was reasonable there. I could purchase fresh products. Selling the purchased products reasonably at my store, I could get more customers. My location wasn't good for farm products. It was good for grocery goods. Thinking back, I feel I should have stopped doing such a foolish thing. I feel I did something foolish.

Q: You got up at 3:00 a.m., in order to get to the market.

A: The earlier I got there, the better products I could purchase. Getting there late at 5:00 or 6:00 a.m., you didn't have anything good left. Only the products of bad quality were left. As you know, the goods at a market are high early in the

morning. At the end, the unsold goods may go down. Sometimes late comers have a better chance. However, late comers may not have anything left at other times. Sometimes nothing is left.

Q: You left home at 3:00 a.m.. What time did you come back home?

A: At 5:00 a.m.. Well, about two hours. I was back home at 5:00 or 5:30 a.m..

Q: What did you do after coming back home?

A: I opened the store at about 6:30 a.m..

Q: When did you eat breakfast?

A: I ate breakfast after coming back home. Lunch.....Being young, I sustained my health. Young people today wouldn't be able to work that hard. I worked till 10:00 at night.

Q: Did you stay up?

A: Well, we took turns. I should have had more sleep.

Q: Great! You continued the life in which you went to bed at 10:00 p.m. and got up at 3:00 a.m..

A: Yes. Having worked such long hours, I should have saved a lot of money. I saved relatively little money.

Q: Great!

A: I didn't save as much money as I should have for the hours I worked. The profit I made then was small. Salaries today are much higher. The value of money was different then from now. A loaf of bread was 5¢ then, whereas it is 50¢ or 55¢ or 65¢ now. The price is about ten times higher.

Q: What did your wife do?

A: My wife waised our children. Whenever she had time, she helped me with the store.

Q: Was your residence attached to the store or was it separate?

A: It was separate. I sometimes had a rest on the second floor of the store building when I was busy. We had a separate residence.

Q: Did you pay back all of the loan from Mr. Furuya?

A: I couldn't pay it back. Toward the store's closing time, a bank superintendent sat at the counter and stayed there.

Q: Was he sent by Mr. Furuya?

A: The money I'd been loaned by Mr. Furuya.....He was in charge of superintendent (deputy),. He insisted on my payment. He said, "I'll close down your store unless you make a payment." I had no choice. I made all of the payments with interest. I paid it all.

Q: You borrowed money twice, didn't you? You borrowed money at one time when you started the florist business. Was it all right then?

A: It was all right then. I paid it back when I closed down the business.

Q: The second time was when you started the store.

A: Yes, when I started the store, I borrowed money again.

Q: From Mr. Furuya?

A: From Mr. Furuya.

Q: Didn't Mr. Furuya go bankrupt?

A: He went bankrupt at the end, then. That's why the bank super-

intendent came over.

Q: From another bank?

A: A bank superintendent of Washington State came down to Portland.

Q: A white man?

A: Yes. The bank superintendent of Washington State sat at the counter and told me that he'd close down the store unless I made a payment. It was such a cruel means. I obeyed him.

Q: Did you borrow money to pay it off?

A: No. I raised money by selling the merchandise at the store during the given two and a half months. I paid it all during that period.

Q: It was hard.

A: I had a hard time. Because of that, I didn't do anything but work for long hours. People nowadays take vacations. I'm amazed how well I kept up my health.

Q: What happened to your father?

A: My father was with us. He helped me with the store.

Q: Did he live with you?

A: Yes, he did. His diligence was great. I worked hard, too. My father had to take care of the church affairs as well. He contributed a lot to the church. The church minister, Taro Goto, often visited him.

Q: Do you feel tired?

A: No.

Q: Were you still running the store when Pearl Harbor was attacked?

A: Yes, I was running the store.

Q: what did you think about the Pearl Harbor attack?

A: I felt it was a very troublesome occurrence. It caused so much trouble that a war had broken out. I had considered the possibility even before that. It had been pending before that. The war was the end result. The radio had announced before that.....There were thirty or forty Japanese cargo-boats arriving and departing from Portland. The United States put an economic ban on Japan. The boats had to leave because of the ecomic ban. A radio announcer reported with much laughter that all of the Japanese boats had left. Time had passed. After two months, on the 7th of December in 1941, the Pearl Harbor attack occurred. Such a problem had actually occurred! Asleep or awake, I felt as if I were losing the color in my face. In such an emergency, you don't think about your belongings, loss or gain. Thinking such a thing.....The problem of material loss or gain was beyond my concern. A big war had broken out. I was concerned about our future outlook. I knew that our lives and property were at stake.

Q: Had you ever felt that your life was at stake?

A: Yes, I had. I wondered what would happen to us, after all, being put into a camp. Some people said we would be put into a camp and an airplane would crash on us.

Q: To kill you?

A: Yes. Some people were worried. The rumor said that what the Japanese people were talking about in the Japanese language

was being tapped. The rumor was a result of overanxiety.

Q: Where were you when you listened to the news?

A: At the store in Portland.

Q: Inside the store?

A: I was running the store.

Q: Did you find it out immediately on the radio?

A: Yes, I did.

Q: Were you agape?

A: Not only myself but.....There were many other Japanese people in the same situation as myself. Everybody felt the same.

Q: Were you sent to an assembly center?

A: Yes.

Q: Where?

A: They put us in an assembly center for a month, which used to be a horse racing field. Then, they asked for volunteers who would go to the Tule Lake camp in California. One hundred and fifty people went there from Portland. The number was relatively small. One hundred people from Seattle.....Three hundred people went to Tule Luke. I joined them. I had to go sooner or later. The relocation camp was better than the center in Portland.

Q: What did you feel during the first month at the assembly center in Portland?

A: It wasn't as bad as I had feared it would be. I had been afraid that heavy labor would be forced upon me. I had prepared for that. I brought a pair of shoes for menial labor.

On the contrary, they didn't inflict anything like that on us at all. They assembled us, and gave us food and a place to sleep. I felt rather bored. I was anxious about the future, loitering for months or even for years.

Q: What kinds of things occur at the assembly center?

A: There were some happenings. The Japanese people went to work for the nearby farmers. The white soldiers were smaller than the Japanese. They shot the Japanese to death. The soldiers were afraid of the Japanese. About three people were killed. Pitiful! They formed a pro-Japanese group (or the Hoshi-dan) among the Japanese people in the camp. The pro-Japanese group was to pledge loyalty to Japan. The United States federal organization called the W.R.A. prosecuted them. Because of that, some Japanese people hid themselves and walked on the top of the barracks. Some were killed and others were injured during their escape. I can't say that those Japanese people were bad; on the other hand, I feel what the W.R.A. said might be true. The W.R.A. said, "It's quite all right for the Japanese to sympathize with Japan and pray for her victory; however, they should pray indoors." The way the Hoshi-dan took that was they assembled on a field outside in public with horns. Non-members could also listen to them. Therefore, the W.R.A. couldn't keep silent. That's really true. They wanted the group to pray for Japan indoors. The W.R.A. couldn't overlook their advertising assembly. That's understandable.

Q: After a month or so.....did you engage in any work at the assembly center?

A: The assembly center.....People volunteered to go. I was a manager of Block 6.

Q: At the assembly center?

A: Yes. I was a block manager from the beginning to the end. Something to say.....

Q: When you were in Portland?

A: After I went to Tule Lake.

Q: Didn't you do anything while you were staying at the assembly center in Portland?

A: No, nothing. It was a short period of time.

Q: Could you tell me about it?

A: I was a block manager. There were nine wards. The people from Portland and Seattle were in block 4, 5 and 6. The W.R.A. wanted the people from Oregon and Washington to volunteer to straighten the lumber. They were good at handling lumber. About four hundred people stayed there for a week and straightened quite a lot of lumber. The early comers did that.

Q: At Tule Lake?

A: At Tule Lake. My job was to be a manager of Block 6. Blocks 4, 5, 6, 13, 14, 15, 16, 17 and 18 belonged to Ward 1. There were also Wards 2, 3 and 4. I was engaged in the same job from the beginning to the end. At the end, I became a chairman of Ward 1, a chairman of each block. Toward the end, I

became a chairman of the entire Tule Lake camp. Thinking back, since the group which came to Tule Lake was large, two separate camps were built. Those were jails for the delinquent youths. The W.R.A. didn't really want to keep them there for a long time. The W.R.A. needed cooperation in releasing the youths. Many young people were released. I went there as the fourth person. The three people, who had tried before me, failed. The W.R.A. called me as the fourth person, and I succeeded. The 150 youths were put in the two wards.

Q: Did you supervise them?

A: No. The W.R.A. wanted to release everybody and close down the two wards. The W.R.A. had to give its consent. A responsible person had to sign. I tried as the fourth man and had a talk. My way was that.....I persuaded not only the youths in the two wards but their parents. I persuaded the parents; then, I talked to the youths. I said, "Rather than being put in such a dark place, you should attend the Kokumin Gakko (or the People's School) run by us. If you want to go back to Japan, you should attend the Kokumin Gakko. The more Japanese letters you learn, the better off you'll be." Thus, I persuaded the youths. They were released from there. The W.R.A. office couldn't have released them even with my signature unless their parents had consented.

Q: Your idea.....

A: My idea was accepted. For the first time, some one hundred

youths were released from the two wards.

Q: Why were they put in there?

A: I don't know. Everybody must have had different reasons. I didn't look into that. My belief was that I wanted to release the youths imprisoned in a dark place, so that they could attend the Kokumin Gakko to learn as many Japanese letters as possible. Being imprisoned wouldn't help anything. Anyway, their parents were members of the Hoshi-dan, who were hoping to return to Japan. I persuaded the parents first. Then, I nagotiated with the W.R.A.. I went there in the morning, skipped lunch and scarecely made it for the evening mess. It took me a whole day. I released the youths. Throughout my stay at Tule Lake, that was the biggest task I had done.

Q: You were a block manager. How many people were in one block?

A: There was some limit. As my block, Block 6, had (??), there were 35 more people there than in other blocks. Naturally, we were given more food.

Q: How many families or people were there in all?

A: About 260 people were in one block.

Q: Your block had about 300 people.

A: You're right.

Q: About 80 families?

A: Yes.

Q: How did you spend your time at work?

A: I tried to make everybody in the block satisfied with everything. I had to organize the people in the block peacefully.

When the mail came in, I handed it out to everybody. We ate at the mess. In addition, whenever some ration was delivered, I distributed it equally according to the number of people. Sometimes I delivered it, other times I asked the people to drop by the office. When the block office had some important event, I conveyed the message to everyone in the block. I conveyed any changes or decisions that had been made. That was an important duty at work. Though there were some people who wanted to know the news about Japan, the office wanted to divide the people in the block into the loyal and the disloyal. It was a big problem. It wasn't an easy matter to talk about. If a person who was born in Japan pledged loyalty to the United States, he would have to fire a gun at Japan. Even though a person isn't a member of the Hoshi-dan, he was naturally expected to do so. I was bothered by it. At the end, they divided the people into a loyal group and a disloyal group, and put the people into separate camps, accordingly. The Tule Lake camp was for the disloyal group. Other camps such as Jerome, Heart Mountain, Topaz and Minedocka sent the disloyal people to Tule Lake. Conversely, the loyal people in Tule Lake were sent in exchange to Heart Mountain, Minedocka and Topaz. I wondered why they had done that. On the other hand, the W.R.A.. wanted as many people as possible to leave the camp, in order to cut down the number of people. The policy was changed frequently. The head in Washington, named Jeromire, changed his policy frequently like a cat. It was a big

problem to divide the people into the loyal and the disloyal. It was done by train. Before long, people were released outside. Thus, the responsibility of the W.R.A. was reduced. Even though they had to give some money to the people, the W.R.A. wanted the people to leave the camp. That was understandable. It was costly for the government.

Q: As a mamager, what was your biggest headache?

A: Some problems erupted even in the block. The block I was in had the worst reputation. The people in the block fought, which was my biggest worry. It wasn't very peaceful within the block. It was the responsibility of the block manager. I wasn't alone. I had several helpers. Some people warned me, "This is a curse within Block 6." I made efforts each time. Toward the end, our block turned out to be a model block.

Q: Why did they fight?

A: Complicated. Some of the causes were a continuation from the days before entering the center. The attitude of young people was quite violent. They fought in the midst of the block meeting. They threw chairs in the block office. I didn't get hurt, but somebody did.

Q: Because of differences of oppinion?

A: Besides differences of oppinion, some causes stemmed from pre-camp days. Complicated.

Q: Did you mediate each time?

A: I had to mediate in order to contain the fight.

Q: When the question of loyalty or disloyalty came up, what did you think as an individual?

A: I was really purplexed about what to do. As I've told you, my elder brother died. His wife sent me a telegram. The telegram had to be sent through the Red Cross. Her telegrams came to me through the Red Cross many times. I intended to go to Japan. Though I should have been loyal to the United States, I joined the disloyal group. Unless I was in the disloyal group, I couldn't go back to Japan. For ten years. I told my wife to stay here with our children; I would go to Japan by myself. She wouldn't listen to me. I took everybody with me and went there. Once we'd gone there, we couldn't come back here for ten years. It took ten years.

Q: Did your elder brother die shortly after the war started?

A: No. It wasn't shortly after the war started. In March or something. It hadn't been a year yet since the war broke out. The war broke out in August. After eight months.....

Q: In Japan?

A: In Japan.

Q: By the bombings in Japan?

A: Yes, in Tokyo.

Q: He was killed then.

A: He was killed by a bomb blast. I visited his house. (Books) .....There was a hole in the (books).....this much.....It was that awful. Half of his body was blasted away.

Q: How long did you work as a block manager?

A: I worked from the beginning to the end, for four years.

Q: Did you return to Japan after the war?

A: Yes, I returned after the war.

Q: Could you tell me some more about your hardships as a block manager? Did you have a hard time with the problem of loyalty and disloyalty, as a block manager?

A: Yes, I did. People asked me various things.

Q: People?

A: Yes. I didn't know how to answer. Everybody was put in a different position according to his family circumstance.

Q: I see.

A: As I saw it, most Christians joined the loyal group. Owing to Christianity or.....Thinking back, it was a matter of course for people in the United States to pledge loyalty to the United States. Although it sounds awkward for people born in Japan to pledge disloyalty to Japan.....it was considered righteous to pledge loyalty to the United States. Most Christians were in the loyal group and they got out early. They were relocated in Minnesota, Chicago and New York. They were relocated in the East. I feel they were right.

Q: Not everybody who pledged loyalty to Japan was a Buddhist?

A: Religion had nothing to do with it. The leaders organized the Hoshi-dan and.....

Q: The Hoshi-dan?

A: The Hoshi-dan.

Q: The problem of the Nisei volunteering to go to war as soldiers .....

A: Yes?

Q: What did you think about it?

A: It didn't concern me too much, for our children were still small then. People with big children said, "How contradictory and selfish to draft people who have been put into a camp!" Isn't it true? The policy in Washington D.C., which was to draft people in a prison, was selfish. I thought so. If the people born in the United States hadn't been put into camps, they would have been obliged to do their duty.

Q: Did anyone in your block volunteer for the military service?

A: Nobody in my block volunteered. Some were drafted compulsorily, though.

Q: Did many people go to war?

A: No, not too many. Out of the entire Tule Lake camp population, Quite a few people went to war, though. Not volunteers but compulsory draftees.

Q: Did you catch the news from Japan in the camp?

A: I'll tell you this between you and me. Among so many people, there were some who could fix radios and make (?). We listened to it. We had it.

Q: Was the foreign news from Japan accurate?

A: Listening to it, I felt it was accurate. For example, they said, "President Franklin Roosevelt's statement doesn't affect Japan even a bit." There was such news. Shortly before the

surrender, the news said, "Important vitamins, such as A, B and C were discovered by the Japanese." They broadcasted abroad that Japan had discovered them. It was the truth, not a lie. In any scenario or newscast.....no Sumo wrestlers will talk about their lost games. Some items were true. I couldn't believe everything at the end.

Q: Did you have any other hardship as a manager in Tule Lake?

A: Anyway, I had a lot of hardships. The people who were put into the camp were different from the people who were satisfied with their life. Each one was rebellious. It wasn't their fault that they had been put into a camp. Washington D.C..... It wasn't Japan's fault, either. Nobody was to blame; however, they felt rebellious. There were many people who felt like getting cross with anybody. The wage was cheap, only $20 a month there. They could have earned higher wages outside. They felt desperate and rebellious. There was nobody else, so they troubled a block manager with this and that. It was true. I had to give different answers to different individuals, so that I could satisfy them. Some blocks changed their managers quite often. I asked to submit my resignation. No matter how many elections we had, I was elected from the beginning to the end. I won the election. I had hardships. Though it looked easy, the job was troublesome.

Q: It was painstaking. Did you return to Japan after the war?

A: After the war.

Q: Were you in the camp when the war was over?

A: I was in the camp when it was over.

Q: How did you feel about Japan's loss?

A: I knew Japan was defeated; however, I couldn't believe everything broadcasted by the American news media. Being Japanese, I was prejudiced toward Japan. Though I knew Japan had lost, I couldn't believe Japan had been defeated that badly. Getting to Kurihama, I was so miserable as to feel my tears.

Q: You couldn't believe it when you heard the news in the camp?

A: Being on American soil.....Since I'm Japanese, I'm partial to Japan. I hadn't imagined such a terrible defeat.

Q: How long after the war did you return to Japan?

A: After the war problems were leveling off.....From August through March.....eight months.

Q: Did you stay in the camp?

A: We stayed in the camp. After the war, the people who were to leave got out right away. The people who were to return to Japan waited for eight months before the boat's arrival.

Q: How many people returned?

A: About 450 people returned on our boat.

Q: How many boats?

A: One boat. We took a train at night from Tule Lake to San Pedro. By the time we got to San Pedro, the original number of people had decreased. The actual number of people who went to Japan.....Getting on the boat at San Pedro, they couldn't escape. So, they went to Japan.

Q: Did the people escape?

A: Rather than escaping.....The number of people was decreased. In other words, they got off.

Q: Were they allowed to get off?

A: Yes, they were. Nobody stopped them. Even though they had promised to return to Japan, they could cancel it at any time. The government in Washington D.C. wanted it so.

Q: Had you made up your mind?

A: I was ready with my luggage and everything else. I couldn't change my mind, because I had a big family.....five children, seven people in all.

Q: Didn't your wife hesitate about going to Japan?

A: I don't know why.....She was supposed to stay here and take care of our children. She was supposed to go to another center after leaving the Tule Lake camp, but she followed me. She stayed in Japan for ten years, at last.

Q: What did you think about while you were on board the returning ship?

A: The sailing was rough. It was an American military boat. As we began our approach.....Landing in Japan, the powerful leaders of the Hoshi-dan became silent.

Q: Is that so?

A: Seeing the actual condition of Japan.....Nobody had imagined that Japan had been defeated so badly. They had been tough and blew horns here, and troubled the W.R.A. a lot. They.....

Q: They became silent. Were you a member of the Hoshi-dan?

A: No, I wasn't. Just because of my family obligations.....

Q: The leaders of the Hoshi-dan were on board?

A: The leaders of the Hoshi-dan were on board. I, as a block manager, was a leader of the American side. Because of my previous job, I was chosen to be a leader on board until we got to Japan.

Q: Were you a block manager again?

A: I wasn't exactly a block manager, but something like that.

Q: Some sort of leader.

A: I was.

Q: Did the Hoshidan members have demonstrations on board?

A: No. They didn't do anything on board.

Q: As we got closer to Japan, they.....

A: Reaching Japan at last, they looked disheartened.

Q: What part of Japan did you arrive at?

A: At Kurihama in Kanagawa-ken. The place used to be a naval school.

Q: Did everybody enter it together?

A: Together. They served humble meals. In Japan if you could get a breakfast of miso-soup, pickles and rice; you should have appreciated it.

Q: The meals weren't too good?

A: Not in comparison to the United States. It was as much as Japan could provide. She had surrendered. The girls in charge knew that we had returned from abroad. They gave us words, "It's been hard work for you for a long time." Because we had returned from the United States.

Q: Were you happy to hear such comforting words?

A: I was happy to hear even that much.

Q: You had gone through the problem of returning.

A: Right.

Q: Were you put into a center at Kurihama right after getting to Japan?

A: Yes, it was a center.

Q: How long did you stay there?

A: It depended on the individual. The people from nearby areas such as Kanagawa and Tokyo got out earlier. The people from remote areas such as Kagoshima and other Kyushu areas got out later. Some people got out earlier, others got out later; depending on everybody's family conditions. We were one of the early families to get out. Being in there, we had a lot of job offers from the Japanese side. Having returned from the United States, we were popular because of our capability. Having the English ability, we were popular among the prefecture offices, Foreign Affairs Department and the occupation forces; concerning employment. Rather than playing around, earning money is nice. I said, "Give me a week's rest in my home town. I'll visit my ancestral grave and will come back." I promised to work at Kanagawa-ken. There were many jobs.

Q: Did everybody in your family work?

A: I left my family, our children and my wife, in the countryside. It was dangerous and costly to live in the city, because it was still chaotic there. The local cost of living was lower

in the countryside. Because of that, I left my wife and children in the countryside, and by myself.....

Q: Where did you leave them? With your uncle and aunt?

A: No. We rented a house. I worked for the United States Provost Court in Yokohama. I helped the Japanese people. I had some pitiful cases. The Japanese people thought it all right to buy American goods, for they paid money. American law gave a different interpretation. It prohibited receiving, picking up, buying or stealing.American goods. One girl bought a blanket at a store in Yokohama. She thought her mother in Hokkaido must be freezing. She bought an American blanket at a Japanese store. She mailed it. There was mail inspection at that time. Then, she was captured and brought to court. Reading her letter, I felt sorry for her. Filial piety. She thought she was guilt-free, because she paid money for it. As I've told you, they said not to receive or pick up American goods.

Q: Goods from the occupational forces?

A: Yes. Stolen goods were prohibited by law. Having paid money for it, she thought she was all right. She was captured. My job was to write a petition. Reading her letter, I translated it into English. I wrote a petition. I felt sorry for the dutiful girl. I worked hard to prove her innocence, and I did succeed in getting her released. United States law was such. There were shortages of everything then. No sheets of paper.....Don't pick up or receive.....Soldiers of the occupational

forces threw their hats. Then, people picked them up and wore them. Wasn't it natural? I felt they were innocent. Don't pick up or receive.....Soldiers gave out their hats and jackets. Due to the shortage of goods.....Receiving gifts shouldn't have been incriminating. The law said not to pick up, receive, or buy American goods. Not knowing that, quite a few Japanese people were captured. Some people put on the hats of the occupational forces without knowing anything. We were in the Okura Building along the coast in Yokohama. I was engaged in such work from the beginning to the end.

Q: Did you have the same job for ten years?

A: No. I was put into the busy sections one after another, by the forces. I wasn't paid by the United States government, but by the Japanese government. I received the highest salary contracted for between the United States government and the Japanese government. The job orders came from the United States government. When the Korean war broke out, I was given a different job assignment. After the Korean war, I was given another assignment. I was with the Provost Court at first. I was there when the Korean war broke out. There was a United States Troop Movement, which was a draft board. The draft list was handled mostly by me. I drew out this person and that person to send to Korea. I had about ten girl clerks to notify them. The Troop Movement was by order of an American commanding officer. I was given such an assignment. Soldiers, loathing the idea of going to Korea, wanted to stay in Japan

as long as possible. Korea was worse than Japan. I had that type of work. Toward the end, I was given a job assignment which involved deciding whether arms drawn from Korea should be repaired in Japan or in the United States. Radios and teletype machines. The Yokohama base was a signal depot. There's a signal depot in Sacramento, too. My job was to assess which way would be cheaper. We sent to Sacramento quite a lot. I assessed how much it'd cost in the United States and how much in Japan to repair them. The Price Guide had two figures. I examined the Price Guide all day long.

Q: Did you have food difficulties upon your return?

A: Yes, we did. We had food difficulties. We were used to the American way. We ate up one cabbage right away. We should have rationed the cabbage for one week. We realized that later. We were accustomed to the American way. The ration of rice wasn't enough. We were used to a luxurious way. Luckily, it wasn't far to Yamanashi-ken. My mother shared her (extra) rice with us. Having five growing children, we didn't have enough rice.

Q: Did you keep contact with your mother upon your return?

A: No. That was the only time. She was still.....When I left for the United States, she was dead. She lived for a long time. We bought rice in the black market.

Q: Your salary was your source of income?

A: Yes. That salary was the highest among my Japanese co-workers. A local allowance and a language allowance, in proportion to

my salary, was added to it. The English language allowance was about 30 per cent of my salary. The local allowance was about 20 per cent. The cost of living was high there. Everything was added on top of the highest salary. I was paid that much.

Q: You didn't have any worry about money, did you?

A: Not really. We sold quite a few items we had brought from here. We were short of money. Fortunately, we made about 30,000 yen by selling a blanket.

Q: At that time?

A: We couldn't get instant cash. Consignment sales. The man asked me, "How much do you want?" I said, "About 30,000 yen." He said, "All right." When I went back to him after a week or ten days, I found that it'd been sold. Thirty thousand yen.

Q: Was a blanket expensive then?

A: Yes. Blankets had been burned up. The Japanese people must not have had too much money, but.....It was the time of changing the denomination to the "new yen." Money was short. It was tough. We sold one thing after another which we'd brought from here. I was forced to exchange dollars at a rate of 16 yen. The United States customs office warned me that I wouldn't have any other place to exchange dollars if I missed doing so there. One dollar for 16 yen.

Q: Sixteen yen!

A: Yes. Sixteen yen. Later on, I heard that the rate was raised

up to 250 yen or 300 yen within one week. The rate was 360 yen in Kamakura. I was forced to exchange the money at the rate of 16 yen. I felt miserable. The customs officer told me that I wouldn't have any other place to exchange it. I exchanged everything, including the silver coins. That was a big mistake. In such a case, I didn't know what to think. I didn't know whom to trust. I had various losses.

Q: How regrettable! A public officer told you a lie.

A: A public officer. The customs officer told me that I wouldn't have any other place. The people who had hidden their dollars made profits. The more dollars you had, the more profit you made. Sixteen yen is much different from 200 yen, 210 yen or 300 yen. If we had exchanged at the rate of 300 yen, we wouldn't have been short of money. My job wouldn't have been a main concern.

Q: How about your father?

A: My father had returned to Japan on the Hikawa-maru, before the war. By the time I returned, he had died. Reverend Egawa was with the Presbyterian church.

Q: Did he want to come to the United States again?

A: My father wanted to come here again. He hadn't imagined that the war would last that long.

Q: What about you? Did you plan to come back here after ten years?

A: I planned to come back after 3 or 4 years. The Major I was working for asked me if I was satisfied with the job. He

said he would help me return to the United States if I wanted to do so. It was fun to be in Japan in those days. I was able to have things done by showing my name card. It was fun in Japan then. I answered I was satisfied. If I had returned then, I could have had a chance within four or five years. It was my fault. I missed the chance. For ten years.....

Q: Your fault? If you had returned.....?

A: It was disadvantageous to be there for a long time. The highest salary in Japan wasn't that great if it was converted into dollars. At any rate, the life was tough. Our children were small in the beginning. As time passed, they reached their maturity. Being United States citizens, they received notices from the United States Embassy. They were given the choice of returning to the United States or staying in Japan. The embassy said that their United States citizenship would be terminated if they decided to stay in Japan. Our older children had returned here two years before I did.

Q: They did?

A: I and my wife, with our daughter, returned within one and a half years.

Q: I see. Do you think you could have been better off if you had remained here?

A: I think so. Returning to Japan was a big mistake. If I had come here directly from Tule Lake, I could have been economically better off with a better job. Ten or twelve years passed. As it was such a long time, I couldn't get the property back,

which I had left at the time of evacuation. Because I went back to Japan.....

Q: You had a lot of losses.

A: I made a big mistake. Another way to look at it is that I hadn't had any manual job in Japan. My job there was mainly a paper work job. That's why my health has been good and I've been leading a long life. If I had joined the society here earlier, I could have had more hardships. I hadn't engaged in any manual work in Japan.

Q: What did all of your children do in Japan?

A: They didn't have any difficulties there. All of them had difficulties with English after returning to the United States. They had to switch from the Japanese language to English. Everything was my fault.

Q: Did the people who had gone to Japan with you come back to Sacramento?

A: They aren't in Sacramento now. A few people are in Los Angeles. A man who had gone to Japan with me was in Los Angeles. He is dead now. Mr. Takarabe, I think this way. The war was good for some people, whereas it was bad for other people; depending upon their family situations. Two children were born to one couple in the camp and they were raised there. There was a hospital in the camp. The camp was rather good financially for such a family. If they had been outside, they would have had to pay for it all by themselves. The W.R.A. paid it for them. There were such cases. There were some

people who lost quite a lot by having their home and property confiscated. They may have gotten their things back. Some people had a lot of losses. The war didn't affect everybody in the same way. It was good for some people, whereas it was bad for others.

Q: Did the leaders of the Hoshi-dan have good jobs in Japan?

A: I heard that Mr. Yoshiyama, the leader of the Hoshi-dan, had a good job. I didn't get in touch with him. Most of them didn't have good jobs. A few of the Hoshi-dan members couldn't come back to the United States. After one person was notified for a permit, everyone was permitted to come back here. The young people said, "In that case, I won't be eating such food. I'll go to the United States." The living conditions were bad. Few had a good life. Life here is.....They missed Japan and returned, but.....it was only temporary. A poor and small country.....Japanese society has advanced well beyond that now. Japan has been better recognized because of her advanced education, science and technology. However, her land and resources are limited.

Q: I guess the Hoshidan members were forced to think when they were given a little rice and pickles in Japan.

A: I appreciated being given even that much by the defeated.

Q: Did others think so, too?

A: I think they did. Anyway, the conditions of defeat were awful. Especially the Omori, Ota-ku and Kamata areas in Tokyo, which were all burned to ashes. I visited there, and

saw that all had been burned to ashes. Osaki and Omori were terrible. Yokohama wasn't too bad. The occupation forces saved it, because they wanted to use the buildings there. Tokyo was awful.

Q: When did you leave Japan for here?

A: In March, 1954. Though I had decided half a year before then, I was delayed. Because I was with the occupation forces, my return was processed relatively fast. Due to the Major's and Captain's signatures, my return was processed a little faster.

Q: What did you do after you came back here? Did you have any small children?

A: No. When we returned here, our youngest child was about ten.

Q: Your youngest one?

A: Yes. Other children, having grown up, were working.

Q: Do you have a child born in Japan?

A: No. All of our children were born here.

Q: What kind of job did you have after returning here?

A: Gardening. Since I started old, I worked part-time. I don't work on Sundays.

Q: Does your wife work?

A: My wife works with our oldest son. Being old, I feel too tired to work with young people. I'm almost 80.

Q: What is your oldest son doing?

A: Gardening. My wife helps him. Both of them.....

Q: Energetic.

A: She is doing well.

Q: I see. Was the number of people who returned to Japan limited? About 300 people?

A: Not only one boat, but there were others. Ours was the second or third one.

Q: Were there any people who returned to Japan as soon as the war started?

A: No. There was one called the "exchange boat." I don't know about it. We left the camp.

Q: Were you happy about returning to Japan?

A: I was happy and lonely at the same time. It was complicated. I was happy to go back to my home town; on the other hand, I felt lonely.

Q: Did you have only your distant relatives, upon your return there?

A: Yes.

Q: I had my sister-in-law, but I couldn't rely on her. Only my distant relatives. My elder brother was dead. If my elder brother had been alive, I might have had something better in Japan. I went back there because of his death. I hadn't imagined that I would stay in Japan for such a long time.

Q: You had experienced unusual hardships, which the average Issei hadn't. You went back to Japan. Were your hardships helpful or not?

A: Thinking back over my past, I feel some hardships were help-

ful. When I went back to Japan, I had a visitor from a newspaper company. In Yamanashi-ken, somebody from the newspaper company in Kofu visited me. I gave a lot of speeches. I made a speech in Yokohame, too.

Q: What did you talk about?

A: People wanted to know the conditions in the United States. The camp and the latest conditions in the United States..... what the Japanese people had done when the war started in the United States. They wanted to know these things. I was asked many questions, and made speeches.

Q: As for your impressions.....Do you remember any interesting questions you were asked at the time of your speech?

A: No, I don't. The Japanese people were quite interested in the subject; which was understandable. They felt anxious about the Japanese people in the United States during the wartime. I talked about that.

Q: What did the Japanese people think about being put into camps?

A: I didn't ask them about this. One reason was we weren't safe outside. We were concentrated in one place for our protection. Another reason was that they couldn't leave us free in the event of a Japanese ships' invasion. There were a few reasons. People living inland didn't experience that. Only the people on the coast and over the Rocky Mountains were put into camps. There was those two reasons. The Japanese people, being interested in the subject, asked me questions.

Q: So, did you say it was in 1915 when you came here in your

youth?

A: In 1915.

Q: There must have been various kinds of people on board?

A: Most were people coming for picture-marriages.

Q: Did you talk to them?

A: Yes, I did. They didn't know conditions in the United States. I didn't know the conditions, either.

Q: Did they have successful marriages here?

A: Most of them did. Times were good.

Q: Those who hadn't known.....I shouldn't say they'd been deceived, but.....not having known their mates, other than by a picture; did anyone have a hard time? Did you hear of anyone?

A: Yes, I did. One groom of a picture-marriage was older than his picture had shown. His face was different from the picture or something. There were quite a few such tragedies. A person's physique changes. Many people gave in and accepted it as their fate. Tragedies in those days.....

Q: You've told me that you were converted to Buddhism, because you had had a hard time with Reverend Brown. What should I say.....?

A: My motive? There were such ministers among Christians. It seemed to me that the Buddhist beliefs were better. My wife is a Buddhist. She has never been a Christian. I had read the Bible many times. I had attended the Christian church for a long time. When I was with Mr. Furuya's business, we opened our store with morning prayers. I said prayers,

and led the young people. I was able to answer the young people's questions about Christianity. Another motive in becoming a Buddhist was that I was a block manager. Without my signature, nothing could be done about the barracks. I said I represented the Nichiren Buddhist Church. That was the underlying motive for my conversion to Nichiren Buddhism. I was converted to Nichiren Buddhism at the block. I'm still with it now. My father was ardent. Yamamuro.....

Q: Bunpei?

A: No. He read books written by a faithful man. My father had once said to me, "Next to Christianity, the Nichiren sect is the best among the Buddhist sects." There are three Buddhist sects now---the Shinshu, Nichiren and the Koyasan. The Shinshu isn't powerful in Japan. The Nichiren has a lot of members. Being involved with the Buddhist religion, I feel certain things are better than Christianity. However, whenever, Buddhists gather, they talk about Reno. I cover my ears and run away. They have both something good and something bad.

Q: While you were working as a block manager, did you have bad experiences with any white people?

A: I had a bad experience with a white man. While I was taking a bath, I was pushed out, because of a man in our block. He pointed a gun at me. He asked me where the man was and what the man was doing. I was expected to answer. Such a thing.....

Q: Did he come to catch the man?

A: Yes, he did. I was pushed out, because he wanted to ask me where the man was and what the man was doing. I didn't have any other bad experiences with white people. There were continuous fights among the Japanese people. I had a hard time each time. It was complicated.

Q: Why did they fight?

A: I didn't know the true reasons for why they fought. There were some misdemeanors. Young people. I also wonder what was wrong with those who took part in the fights. I investigated, but.....There were fights all the time.

Q: Were there any problem concerning girls?

A: There must have been. Beyond my knowledge. It was complicated. There were fights.

Q: Was it because a lot of people were put into a limited space?

A: Right. All were gathered closely together in the village. For the sake of convenience. The fights were caused by that.

Q: People feel agravated, being put into such a place.

A: They felt what I've just mentioned. They felt like getting cross with somebody. They felt they weren't guilty; so, they couldn't be satisfied without exploding in anger at somebody. That's it.

Q: Since you were a block manager, did many people come to attack you?

A: Not too many, but some young people came. Being mad, they wanted to confront somebody.

Q: Being a block manager wasn't easy.

A: It was hard. If there had been only good people, it could have been better. On the contrary, having a lot of young people; I had continuous problems. My job itself was rather easy, but those problems.....

Q: Japan.....What did you call the school?

A: We established the People's School of Japan (or Kokumin Gakko). Having been given a small budget, we founded it. The teachers taught in Japanese, and we paid them a monthly salary.

Q: Was it a Japanese style school?

A: It was an American style school with Japanese texts. Only the books were Japanese style.

Q: From its name, Kokumin Gakko, it sound's like a Japanese style school.

A: That's true.

Q: Did they offer an etiquette class?

A: Yes, they did. The books and the teachers were Japanese style. The exercise was, "Te o totte sono te o uye....."* I remember it. Teachers taught such a song. They taught in the Japanese way.

Q: What's your hobby?

A: My hobby is Poem-Recitation. I've learned this. That's about all.

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*This is an excerpt from a Japanese song titled "Musunde Hiraite," or "Close My Hands And Open My Hands."

Q: What else do you remember about the camp?

A: Yes, I remember. There are 5,6 or more.....10 families in Sacramento who used to be in my block, which was Block #6. They once suggested that we hold a reunion for the members of Block 6. I haven't carried it out yet. They suggested it.

Q: A reunion?

A: Yes. They were quite pleased with me. Gradually, the Issei get old and die.

Q: You were pretty young as a block manager, weren't you? Others were older?

A: I was in the middle.

Q: Your children didn't go to Kokumin Gakko?

A: None of our children did.

Q: Did you sell everything before leaving for the camp?

A: I sold everything at my store.

Q: How about your household goods?

A: We gave our household goods to others. I sold the two cars to others cheaply. I had disposed of almost everything.

Q: Nothing was left?

A: Nothing.

Q: Among young people today there has been a rising interest in being Japanese decendants. Young people put the sun flag on their pants and other things. Their self-image as Japanese decendants has been rising. What do you think about that?

A: In such instances.....I had advocated that we were better than whites. Now that I'm old.....

Q: Is it important to be a Japanese decendant?

A: I had advocated the view that the Japanese people were better than whites. In Japan, I caught some misbehaving children at a station or somewhere and gave them a lesson. I told them, "Don't do such a thing, since you're Japanese."

Q: The Sansei has started feeling proud of being a Japanese decendant.

A: They should feel so. I had made a speech advocating such a view. We held a speech-lecture once a month at the Tule Lake camp. At the same place. People gathered from all over the camp. The speech-lecture.....I have some pictures. Mr. Takeuchi, another man.....about three lecturers.

Q: Do you have records of the contents of those speeches?

A: I don't have any notes from the speeches. Pictures and [illegible] lecturers. I don't have records of the speeches.

A: Sometimes we covered the news. For example, we made critiques on the new British Prime Minister, the United States President, or the future of Japan. Mr. Kizo Takeuchi and I did. He was from Los Angeles, and was funny. He was older than I.

Q: Was he in the Hoshi-dan?

A: He was close to the Hoshi-dan. Being old, he went back to Japan.

Q: Did the Hoshi-dan members come to the lectures?

A: Not only the Hoshi-dan.....

Q: Everybody came? What was the most important role of the Hoshi-dan?

A: An important role of the Hoshi-dan, I think, was to help Japan win the war.

Q: Did they pray?

A: Marching on the street outside, they blew horns. Even some irrelevant people followed. That's what they wanted.

Q: A demonstration?

A: It was a demonstration. The W.R.A. couldn't let it go on. They said, "If you want to pray wholeheartedly, please pray indoors. You may raise your Japanese flag." Listening to them, I didn't feel what they said was unreasonable.

Q: Did you suffer, being in between?

A: Yes. What they said sounded reasonable. I wasn't a member of the Hoshi-dan. I was told to make efforts to let out the people from the 2 wards. I made efforts. That was my biggest accomplishment in the Tule Lake camp, I feel.

Q: Were you asked by the office to stop the Hoshi-dan demonstrations?

A: No.

Q: Because you didn't have anything to do with it?

A: Not having anything to do with it, I wasn't asked such a thing. I called on the parents, who were members of the Hoshi-dan. The office understand. I explained everything. I started early in the morning, skipped lunch, and scarecely made it in time for dinner. I had a hard time with getting the approval of the office. I received those people and came back.

Q: As an Issei, what would you like to teach the young people, ---Nisei, Sansei and Yonsei?

A: I didn't teach the imprisoned young people too much. Rather, I talked to their parents, "Instead of this, how about putting them in the Kokumin Gakko and letting them learn as many Japanese characters as possible?" To the parents, the office.....

Q: Just a minute.

(pause)

To the parents?

A: The office didn't agree to anything without parental understanding. The children in the two wards wouldn't be released. So, I persuaded the parents.

Q: What did you say to the parents?

A: The parents, believing that I was a spy from the W.R.A., didn't listen to me. I said, "No, I'm not. You're going back to Japan. I'm going back to Japan, too. We'll be on board the same boat." I persuaded them, and they understood me. I said, "It's much better for your boys to be released. Now that there's a Japanese school, it's better for them to learn as many Japanese characters as possible." I persuaded them in various ways. Then, they agreed.

Q: What did they agree to?

A: They agreed to cooperate in getting their children released from the two wards and returned to the camp.

Q: Were the parents, whom you persuaded, the parents of those children?

A: Their parents.

Q: Why didn't they want their children to come back?

A: They, of course, wanted their children to come back. They thought that I was a spy from the W.R.A. and that they were being deceived by me. They thought the several people who had tried to persuade them before me were also spies, and not sincere. I persuaded them and made the W.R.A. approve the release of the children.

Q: Your success came because you had decided to return to Japan?

A: That was one reason.

Q: Their comrades.

A: So they accepted me easily.

Q: Mr. Hitomi was killed at Tule Lake.

A: Mr. Yaozo Hitomi. He was a (?) manager. The canteen goods. The Japanese killed the Japanese. They had been fighting in Sacramento even before entering the camp. That occurred in the camp.

Q: Did you have anything to do with the canteen?

A: No. Not the canteen, but the killer and the victim had personal reasons for their quarrel. It might have been a fight over a woman.

Q: It wasn't related to their work?

A: No.

Q: Was he Nisei?

A: He was Issei. The killer was also Issei. The Isseis' fight.

Q: Was Mr. Hitomi an active man?

A: His education was.....He was a graduate of a commercial school in Japan. He was an insurance man here.

Q: Do you remember any other disputes?

A: The problem of loyalty and disloyalty. The priest from Hawaii, Reverend Kai, hid himself.

Q: A priest?

A: He was a minister. Mr. Kai, the priest.

Q: Why did he hide himself?

A: He was the leader of the Hoshi-dan. The W.R.A. had noticed him and looked for him. Within the boundaries of the camp, he hid himself somewhere.

Q: He wasn't found?

A: I'm sure he wasn't found.

Q: Since there were a lot of people.....

A: A lot of people. He might have hidden under the building or on the roof.

Q: Was he young?

A: He was quite old. He'd been a priest in Hawaii. A few other people were killed by the soldiers. A man named Okamoto was killed. He was a farm worker. A guarding soldier of the W.R.A. was scared of him and killed him.

Q: Did the Japanese people know where Reverend Kai was?

A: I assume they did.

Q: What did he do about his meals?

A: Not everybody knew about him. The Japanese people knew.

Q: The white people.....

A: The white people didn't know. Well, well.....

Q: He wasn't captured during the four years?

A: Whether he was captured or got outside.....I hadn't heard of his capture.

Q: Did he go back to Japan?

A: I don't remember. Since there were two boats, he might have taken the first one. The Hoshi-dan member were stubborn.

Q: How many people did the Hoshi-dan have?

A: One hundred or one hundred and fifty.

Q: Throughout Tule Lake?

A: Throughout. There were a few members in my block. Because of their demonstrations, quite a few people were attracted to them. There may have been several in my block.

Q: How many leaders were there?

A: I had never been a member, but they might have had seven or eight leaders.

Q: People moved from the Tule Lake camp to Jerome and Poston. Then, the group of people loyal to Japan moved in from other places. Did anyone move into your block?

A: Yes.

Q: Did any problem arise concerning the people who moved in later?

A: The people who moved in and the old residents were all disloyal to the United States. Troubles didn't arise.

Q: Before that.....

A: Before relocating the people, the loyal ones and the disloyal

ones didn't get along.

Q: Did they fight at block meetings?

A: Yes. The loyal ones and the disloyal ones were separated. The W.R.A. was shrewd. After Tule Lake became the camp for disloyal people, the meals that were served changed a little.

Q: They turned bad?

A: They turned bad. It was natural.

Q: Somebody has told me that the manager of the Tule Lake camp was bad. He wasn't a very good man. He didn't buy food he was supposed to buy, and kept some money for himself. Is it true?

A: I've never heard such a thing. Everything was allotted by a mess delivery man. An individual didn't purchase anything. Among the white people?

Q: Among the white people.

A: That problem may have existed among the white people. I can't fully deny that it existed. I didn't know, because that was among the white people.

Q: Was there a mess in each block?

A: Yes, each block had one.

Q: Did 300 people eat at one mess?

A: Yes, at each block. May I have a little break?

(pause)

Q: You must be tired.

A: No.

Q: A little more. Did the people at Tule Lake who were loyal to

Japan really believe that Japan would win?

A: The people loyal to Japan believed so.

Q: Heartily?

A: Yes. That's why they felt disheartened when they got to Japan. They believed Japan would win. The leaders of the Hoshi-dan might be to blame. They declared that Japanese soldiers would come here to pick them up. They believed in the victory. A Japanese marine once came up to the oil tank at Santa Barbara and shot it. One church minister was fishing on a mountain in Oregon, and a Japanese balloon flew by. He was killed.

Q: What?

A: A balloon with a bomb. The minister, who was fishing, was killed. It flew by, with the force of the wind. The Hoshi-dan members believed in the victory. They fixed up a radio and listened to a long distance U.H.F. station. Not every news program Japan sent was honest. At the end, I couldn't believe it.

Q: History is unbelievable.

A: Today, Tokyo hasn't been cleaned up yet. The girl who was scandalized at that time.....Tokyo Rose.....hasn't been over yet. Her parents were from Yamanashi-ken.

Q: Pitiful. She didn't do that, did she? Rose.....

A: She really was active. Tomoe's daughter. The education here.....She thought she would be able to escape from her sentence if she married an American soldier. She was wrong.

She was captured. I feel sorry for her. She didn't do that for herself, but for Japan.

Q: Japan has been regaining her power. She can't declare a war, according to the constitution. She can't send troops. The constitution doesn't allow any war. Taking this into consideration, do you think Japan will be as militaristic as she was before?

A: Under present conditions, I can't believe so. Changing people's thoughts from pacifism to militarism.....I wonder if.. the thoughts young people have are strong enough to carry out a war.

Q: Is that so?

A: Popular thought has been changing drastically. The situation today is much happier. Being business oriented, their thoughts are completely apart from militarism. Not only the United States, but the nations of the world are included among their business associates.

Q: Did you believe that the Japanese are an excellent race, when you were in the camp?

A: Yes, I did.

Q: Do you feel it was good for you to come to the United States when you were young? You could have stayed in Japan, couldn't you?

A: I could have stayed. I'm satisfied at present. The United States is a material kingdom. At present, I feel it was good for me personally. Quite a few Nisei and Sansei, having good

jobs in Japan, are earning higher salaries there than here.

Q: Are they?

A: Yes. Obtaining permanent visas, they returned to Japan. They are earning higher salaries there than here. Having been educated here, they can do that. Native Japanese people can't do that.

Q: If college people want to listen to your experiences, may I let them listen? This will be translated into English.

A: Of course you may. I don't have any objections.

Q: No objections?

A: No objections.

Q: After translation, we haven't decided what to do. I don't know yet, but we'd like to publish a book of the Isseis' experiences. May we publish it?

A: I have no objections.

Q: I'll need your cooperation. In a true sense, these are your experiences. It's called "literary rights" here. This is yours, in a true sense. There's a committee. This is not mine, but the committee's possession. Is it all right?

A: All right. Do you have anything for me to sign?

Q: Yes, please.

A: All right.

Q: Excuse me, but the marked items are what I've explained. Will you write today's date, the 6th?

A: Do you need my Social Security Number?

Q: Please include it.

A: This pen doesn't work. I'll get another one.

Q: Mr. Tambara was with the Nichiren church, wasn't he?

A: The father. He died. He was a Nichiren member. George is with your church. Toshi is ardent.

Q: Yes, Toshi.

A: Mr. Itano has been with your church since the old days.

Q: Yes. Excuse me, but the first one is.....(The questioner's reading of the document in English).....Since you have said "yes," I'll write "yes."

A: Right.

Q: That's all.

A: That's all?

Q: Only two parts are important.

A: That's all?

Q: That's all. Thank you very much. You've talked about various things for a long time. Tired?

A: Mrs. Itano is ardent.

Q: Yes. She came today.

A: Are you the only minister?

Q: I'm the only one.

A: Oh, I see.

Q: Reverend Kato said he used to come here often.

A: Who?

Q: Reverend Kato.

A: I used to see him quite often. Where is he now?

Q: In Salt Lake.

A: Salt Lake? He has done quite a job.

Q: Yes, he has.

A: He's older than you. I know him well.

Q: He's 10 years older, at least.

A: Is there anybody else with your church I know of?

Q: How about Reverend Sumio Koga?

A: Reverend Koga.....

Q: You don't know him?

A: I don't know him....Sumio.....

Q: You've said you know Reverend Hayashi.

A: Yes.

Q: He's in San Jose now.

A: Oh, is that so? He's with the Methodist church.

Q: He's retired now.

A: Oh, with the Methodist church. I see.

Q: He was in the Minedoka camp, or somewhere. Were you with him in the camp?

A: No. At the church in Portland.

Q: You were with him at the church?

A: Yes. I had a lot of acquainteances because of my father. He and Reverend Taro Goto.

Q: Reverend Goto was energetic.

A: Yes, he was quite energetic. Some people felt rather resistant. He was great. So, he became a (superintendent) at one time. He had some unique personality.

Q: His son is active at the Methodist church now. He's a layman.

At the Methodist church here. Leo Goto.

A: Leo Goto. I see.

Q: He's a very nice man.

A: Is he? When you were in Portland, were you single or married? Where had you lived in before you came to Sacramento?

Q: I was a student.

A: Oh, you were?

Q: In San Francisco.

A: Oh.

Q: My first church.

A: Oh, your first church.

Q: Mr. Nakamura and Mr. Tambara have been helpful.

A: Mr. Tambara is next.....

Q: I often visit Mr. Tambara. Reverend Okawa is fairly young, isn't he?

A: Yes.

Q: I administered the late Mr. Tambara's funeral. I had dinner there later.

A: At the China Palace. I see. Your church has old members.

Q: We have only a few Isseis. The Isseis are Mrs. Itano, Mrs. Miyasaki and Mrs. Washizu. There are only five or so who come to church every Sunday.

A: I see.

Q: The Nisei and the Sansei.....

A: Only a few come to our temple on Sundays. Five or six every week.

Q: I thought your temple had more than that.

A: No. Five or six (Issei) males and females.

Q: Is that all? It sounds lonesome.

A: Few Isseis come to our temple. Your church.....

Q: Most of them are Niseis. About fifty people.

A: It's pretty crowded with Nisei. That's all of the Isseis? Did they decrease that much?

Q: Decreased.

A: The Methodists who attend from here.....

Q: The Methodist church has more people, though.

A: Few people in the City of Sacramento go there. Mainly [illegible] from the Florin area.

Q: I guess so.

A: People here can't go. Some Isseis are sick.

Q: I guess so. They have many people from the Florin area.

A: Right.

Q: The church used to be located on the old street over there.

A: The people from those days have decreased.

Q: Thank you very much for today's interview. I appreciate it.

A: You're welcome. See you later.

Q: See you later.